An eternal Manſion prepared in the Heavens for the Righteous.

A SERMON

Occaſioned by the

DECEASE OF

Mr. THOMAS COX.

Price Six-pence.

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OF

Mr. THOMAS COX,

Who departed this Life, *Auguſt* 20, 1769.

In the 73d YEAR of his AGE.

BY BENJAMIN WALLIN.

And I ſay unto you, Make to yourſelves Friends of the Mammon of Unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations. Luke xvi. 9.

LONDON:

Printed for the AUTHOR; and ſold by *J. Buckland*, in *Paternoſter-Row*; *E.* and *C. Dilly*, in the *Poultry*; *G. Keith* and *E. Gardiner*, in *Gracechurch-Street*; and *B. Tompkins*, in *Fenchurch-Street*. 1769.

A

SERMON

Occasioned by the

DECEASE

OF

Mr. THOMAS COX,

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In the 72d Year of his Age.

BRITISH MUSEUM

BY BENJAMIN WALLIN.

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Printed for the Author; and Sold by J. Buckland, in Paternoster-Row; E. and C. Dilly, in the Poultry; G. Keith and J. Gardner, in Gracechurch-Street; and B. Crosby, in Fleetstreet. 1769.

2 Cor. v. 1.

For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

WE this day lament the loſs of a pillar in our ſpiritual houſe. It long ſtood and flouriſhed, and became fruitful unto age, in teſtimony of the power and grace of the Lord, in whom there can be no unrighteouſneſs. This beautiful branch is now taken down and removed from among us, but, having held faſt his confidence, and the rejoicing of his hope firm unto the end, we may view him, by faith, ſet up in that temple of God, where no change ſhall take place, till new *Jeruſalem* deſcends out of heaven, as a bride adorned for her huſband. He is now attained to the ſcope of his faith, and numbered with thoſe who inherit the promiſes, but left us in tears; and

indeed, who that knew the deceaſed, and hath any concern for the welfare of *Zion*, doth not feel on this ſorrowful occaſion? We mourn, not in appearance, but in heart, and are ſorely grieved by this ſtroke, but find our relief in that precious goſpel, in the bonds of which we have been ſweetly united with him that is gone: Bleſſed be God it abideth for ever, and will afford us conſolation in every trouble. One article of this goſpel is contained in the text. And, O that it may be a word in ſeaſon to our weary ſouls!

The glorious proſpect before us animated the apoſtles, who, beſides the common adverſities of life, were always delivered up to death for Jeſus ſake, though hitherto wonderfully preſerved in the body, by his power who is alive from the dead, chap. iv. 11. Amidſt the aſſaults and dangers of perſecution, they were ſo inſpired, by the recompence of reward, that afflictions, moſt grievous in themſelves, and which continued to the end of their days, ſeemed light and tranſitory, as will hereafter be ſeen. But are martyrs only entitled to this hope? Certainly the ſame inheritance is given to all who fear God. This divine building is the univerſal

expectation

expectation of the righteous; and I ſhall attempt to improve the paſſage for the comfort of all who are conflicting with the ſorrows of mortality, in a view of life everlaſting. And in the words we are to note,

1. A certain event or period referred to, "If our earthly houſe of this tabernacle were "diſſolved." With reſpect to the primitive chriſtians, who were in continual hazard of their lives for the teſtimony of Jeſus, the event was doubtful; though they were expoſed to the rage of the enemy, and in the utmoſt danger, yet it was not abſolutely certain concerning any one individual, a few only excepted, that he ſhould be called to reſiſt unto blood; but however their danger might occaſion the reflection in our text, the proſpect itſelf is eſſential to the believer's hope, which reſults from his union with Chriſt, and being a partaker in him, and the diſſolution expected, is common to the faithful with the reſt of mankind of every rank, of which there can be no doubt; ſo the particle *if*, as it relates to the faithful in general, implies no uncertainty, but may be juſtly conſidered as pointing to the commencement of

the ſaints future happineſs, which is immediately on their diſſolution. For,

2. We have the certain proſpect of a chriſtian when this comes to paſs. It is no other or leſs than "a building of God, an houſe "not made with hands, eternal in the hea-"vens." The event and the proſpect are both deſcribed in ſtrong figures, and the one is ſet over againſt the other, that, on a juſt compariſon, the advantage gained by the believer on this change, might appear to his ſatisfaction and joy. And, in a word, the whole is declared with full aſſurance, "We KNOW that "if, or *when*, our earthly houſe of this ta-"bernacle were diſſolved, we have a building "of God, &c."

In diſcourſing on this ſubject, I ſhall touch on the diſſolution referred to, conſider the building aſſuredly expected by the believer when this change takes place, ſearch the foundation of his hope, point out the tranſcendent excellency of this divine manſion, take a view of the happineſs enjoyed therein by the ſaints, and then lay before you the influence of this divine proſpect on the chriſtiain.

Firſt, The ſubject of this change is obvious; namely, the human body, ver. 6. and 8.

Whilſt

Whilſt we are at home in the *body*; and again, willing rather to be abſent from the *body*. So then, "our earthly houſe of this tabernacle," is clearly this natural corruptible body of fleſh. Now this, as an houſe or ſtructure, is curiouſly wrought, and wonderfully fitted and framed together; it is well proportioned, and the number and variety of its apartments and offices, ſo adapted to the uſe for which they are deſigned, proclaim the wiſdom and power of the divine Architect, and call for our admiration and praiſe, *Pſalm* cxxxix. As an houſe alſo, it is an habitation for the ſoul in the preſent ſtate of exiſtence; and likewiſe in this the Spirit of God himſelf takes up his abode in his ſaints: 1 *Cor.* vi. 19. "What, know "ye not that your body is the temple of the "Holy Ghoſt which is in you?" A myſtery of experience and grace which the world cannot receive, but which manifeſtly tends more to holineſs, virtue and good works, than all the rational or mere moral arguments that ever was, or ever will be produced by thoſe who would explode the idea of a true and proper inhabitation of the Spirit. But to go on, this body is ſtiled an *earthly houſe*, not ſo much becauſe it is our dwelling on earth, but chiefly, if not ſolely,

ſolely, on account of its material, which is no other than earth. This is truly aſtoniſhing! yet the fact is notorious, and cannot be decently queſtioned. It is declared, that "the "LORD God formed man; i. e. his body, of "the duſt of the ground," *Gen.* ii. 7. Nor is it incredible that the Almighty, who created the earth out of nothing, ſhould form any veſſel at his pleaſure from the ground he had made; beſides the certain conſequence of natural death, by which the body is reduced to aſhes or duſt, is an ocular demonſtration of the truth. So that ſcripture, reaſon, and ſenſe, unite to confirm the teſtimony of *Eliphaz*, *Job* iv. 19. that we dwell in houſes of clay, whoſe foundation, or principle and material, in reſpect of this building, is in the duſt. It is added, "Of this tabernacle;" ſtill pointing to the body, which however the finger of God, and a noble ſtructure in its original ſtate, is now broken by ſin, and become mortal and tranſitory. The body of the ſaint, as the tabernacle of *Moſes*, is dedicated to the ſervice of God; and, like that, it muſt ſoon be taken down. This dwelling, which, like a houſe or palace built for ages, would have remained in a ſtate of innocence,

through

through the apoſtacy of man, is become a tabernacle or booth, in which the believer ſojourns, a pilgrim and ſtranger, like *Abraham* his father, as it were ready to ſtrike and be gone, and will ſoon adopt the lamentation of *Hezekiah*, "Mine age is departed, and is re-"moved from me as a ſhepherd's tent."

Now the event referred to, on which the faithful are in expectation of the hope ſet before us in the text, is the fall of this tabernacle of clay, which is ſtiled a *diſſolution*, "when our earthly houſe of this tabernacle is "*diſſolved*," καταλυθῇ; an expreſſion admirably ſuited to the ſubject in hand; it is a metaphor taken from a demolition of buildings, in which the materials being ſeparated, the edifice is deſtroyed: In like manner the parts of the natural body are diſunited by death, and its preſent conſtitution thrown down and demoliſhed. Thus the temple of *Jeruſalem* was deſtroyed, as our Saviour foretold, *Matt.* xxiv. 2. "Verily, ſays he, there ſhall not "be left here one ſtone upon another that "ſhall not be thrown down," or *diſſolved*, for the word is the ſame; i. e. looſened and ſeparated; in conſequence of which the houſe itſelf was deſtroyed. In alluſion to this, Je-

ſus

ſus ſpoke to the *Jews* of his own death in theſe terms, *John* ii. 19. "I will *deſtroy* this "body." Indeed he ſaw not corruption, but he died; and temporal death, when finiſhed in its ſubject, the natural body, is a diſſolution of its members, all its fleſh, ſinews, and bones are diſſolved and ſcattered into duſt. The word is therefore juſtly rendered *deſtroy*, but never applied to the deſtruction of the eſſence or ſubſtance of a building, but only of the form in which the materials are united, and conſequently of the edifice or houſe which reſults from that union. Thus the body is deſtroyed in natural death, not by annihalation of its parts, as ſome have preſumed to inſinuate; but by a diſſolution, which totally overthrows and ruins its conſtitution in the preſent ſtate of exiſtence. If the parts of the human body were annihilated by death, there could be no true and proper reſurrection, which ſuppoſes an exiſtence of the eſſence, as it requires the identity or ſameneſs of the ſubject; nor will this vain notion agree with man's appearance in the body at the tribunal of Chriſt. Thus, by overthrowing the reſurrection and judgment to come, the foundations of chriſtianity and a moral converſation are deſtroyed,

and

and a wide door is opened to the infidel and libertine; but the ſcripture idea of death is only a diſſolution, whereby this corporal houſe is incapable of being an habitation for the ſoul till its redemption from the grave. What then? Are we naked? Is the ſeparate ſpirit of the righteous expoſed, or liable to miſery and ruin for want of a receptacle? No; thanks be to God: For,

Secondly, The believer has a glorious proſpect when this change takes place. "We "have a building of God, an houſe not made "with hands, eternal in the heavens." A ſublime ſubject this, which, in ſome reſpects, paſſeth underſtanding. Who hath aſcended to bring down the model of this divine building, or can delineate its form to the underſtanding of a mortal? No eye hath ſeen, nor any ear heard it. Here then faith muſt yield to the teſtimony of God, fancy is to be totally rejected, and we are to beware of intruding into things that are not ſeen, even in divine revelation. The moſt pious conjectures have rather amuſed than inſtructed us; nor is it any wonder that the manner of this heavenly manſion ſhould be incomprehenſible to us on this ſide the veil. Some talk, with as

little heſitation, as though they had ſeen it, of a celeſtial body, ſuited to the ſoul in its ſeparate ſtate; they urge it is impoſſible for a human ſpirit to exiſt, or at leaſt to exert itſelf without ſome kind of body; this was the opinion of ſome ancient chriſtians, as it was before them, of ſeveral heathen philoſophers, but without any demonſtration from natural light, or the teſtimony of God; it is at beſt a preſumption, which cannot ſatisfy a ſeeker of truth; for ſhould it be granted, that the ſoul is clothed with a vehicle, by which it is active, while abſent from its own proper body, we are ſtill at a loſs about this temporary machine, unſurmountable difficulties ariſe upon enquiry, and having no ſort of evidence we can form no idea about it: it is therefore at beſt a vain curioſity.

Nor can I acquieſce in the opinion of thoſe who would confine this account to the reſurrection of the ſaints in the likeneſs of their Redeemer: This, indeed, is included in the conſummation of their glory, nor will it be delayed; it is alſo peculiarly adapted to comfort the believer in the proſpect of his diſſolution, whether in the courſe of nature, or by an untimely death, as the martyrs who ſuffer-

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ed for righteouſneſs ſake: Nevertheleſs, nothing can be more certain than that the apoſtle had in view what the faithful enter upon the enjoyment of, immediately on their deceaſe. He is very expreſs and punctual in the time of our being detained from, or entering into this heavenly manſion; verſe the 6th, he declares, that whilewe are at *home*, or rather *ſojourn** in the body; for this is not our home, but that houſe into which we enter at death, our detention from which is only while in the body; which is ſtill further confirmed in what he adds, verſe 8. "Being confident, and willing "rather to be abſent from the body, and to "be preſent with the Lord." Which agrees with the prevailing habit of the apoſtle, when his natural life was in ſuſpence, *Phil.* i. 23. "Having, ſays he, a deſire to depart and "to be with Chriſt." It is therefore very extraordinary that any ſhould aſſert, that it *cannot* be ſuppoſed that the apoſtle ſhould mean, that as ſoon as chriſtians die, they ſhall be clothed with this heavenly houſe; when, to ſuppoſe the contrary, is plainly inconſiſtent

* Ενδημοῦντες Advena, a ſtranger or foreigner. *Arius Montan*; ſo that an idea of the body being the chriſtian's home is no leſs againſt the meaning of the word than the ſcope of the place.

with the context, and alſo with the earneſt deſire and expectation of the faithful. This bold aſſertion ſeems owing to a preſuppoſed notion, that the building intended is confined to the body itſelf, in a glorified ſtate at the reſurrection, which is to limit our text to a part only of the ſaint's future happineſs, and a part which, however eſſential to compleat their glory, yet is comparatively ſpeaking at a diſtance; whereas the ſcope of the place is manifeſtly a fruition, which commences on their ſeparation from the body.

This branch of our text, is juſtly conſidered a figurative repreſentation of the heavenly ſtate, and as comprehending the whole happineſs of the ſaints in a future world; this will be compleated in the day of Chriſt, on the return of this building, which death now diſſolves, but it inſtantly begins on their departure out of this life. And this immediate fruition, in a ſeparate ſtate, is more directly the ſubject in hand; for it is evident, from the context, that the chriſtian's deſire of being unclothed of this tabernacle of fleſh, is excited on an expectation of not being naked, but clothed upon with their houſe which is from heaven. The phraſe of being clothed upon

upon with an houſe, as ſome obſerve, is a very ſtrong figure, but not ſtronger than what is implied in the apoſtle's account of the body at the reſurrection; concerning which he ſaith, 1 *Cor.* xv. 53. "For this corrupti-"ble muſt *put on* incorruption, and this mor-"tal muſt *put on* immortality." Now the body thus clothing itſelf, as it were, is no other than its being faſhioned and made like to the body of Chriſt, by the power of God, when it will appear in its garments of immortality and life: In like manner, being clothed with this houſe, in a ſeparate ſtate, intends only an actual enjoyment of that life of glory with God, into which the ſaints enter on their departure hence; agreeable to the viſion of *John*, *Rev.* vii. 9. in which he beheld, "a great "multitude, which no man could number, "of all nations, &c. who ſtood before the "throne and before the Lamb, clothed with "white robes with palms in their hands." An emblem of their ſpotleſs purity and righteouſneſs, and alſo the victory they have obtained. Thus the ſaints in heaven ſtand inveſted with perfection and glory, in the preſence of God, till the laſt trump ſhall ſound, and their bodies alſo come forth to life everlaſting.

laſting. This animating proſpect is afforded in the goſpel, on the diſſolution of our earthly houſe of this tabernacle, which muſt ſoon be demoliſhed. The proſpect is *certain* and *near*, it admits of no *doubt* or *delay*. We *know* that we *have* a building of God; the believer may be as confident of this thing as of his preſent exiſtence, or his approaching deceaſe; yea, or as though he were already in poſſeſſion. Which leads,

Thirdly, To ſearch the foundation of this hope, or ſhew on what principle a chriſtian may be confident of his future inheritance. Now this is a knowledge of faith, and depends on the teſtimony of God, and the earneſt of that Spirit which is given to his ſaints. We are not to aſcend up to heaven to ſatisfy ourſelves in this point, but to look into divine revelation, and examine our own hearts; and, if we are chriſtians indeed, we may be perſuaded that this heavenly manſion awaits us when abſent from the body; as the following particulars will abundantly ſhew:

1. It is certain that the Father hath *provided* an habitation for his ſaints. This we have from the mouth of our Saviour himſelf, *John* xiv. 3. "In my Father's houſe are many

"manſions,"

"manſions." This houſe, manſion, or palace, for that is the alluſion, is no other than the heavenly glory, or that eternal life in Chriſt, repreſented alſo under the notion of a kingdom or city; all which metaphors convey an idea of ſplendor and ſtability, and amount to a glorious "reſt which remaineth "to the people of God," *Heb.* iv. 9. Of this the ſcriptures are full. *Heb.* xxii. 8. "We "have received a kingdom that cannot be "moved." And again, *Luke* xii. 32. "It "is your Father's good pleaſure to give you "the kingdom," even the kingdom of God, which the unrighteous ſhall not inherit, 1 *Cor.* vi. 9. Alſo in *Heb.* xi. 16. it is ſaid of thoſe who died in faith,, "Wherefore God is not "aſhamed to be called their God, becauſe "he hath prepared for them a city." And accordingly we are told, verſe 10. of that chapter, that *Abraham* our father "looked "for the city * which hath foundations, "whoſo

* Doctor *Owen* obſerves, that it is generally granted, that the city here ſpoken of, is ſaid to have foundations in oppoſition to the tents or tabernacles in which *Abraham* and others ſojourned, which were ſupported only by ſtaks and cords. If ſo, there is an obvious and ſtrict correſpondence between this paſſage and the text.

" whoſe builder and maker is God;" which ſo exactly agrees with the houſe we are upon, that no room is left to ſcruple their being one and the ſame. This city is a building of God, an houſe, not like this earthly tabernacle, which is founded in the duſt, and will ſoon be diſſolved, but a city of perpetual habitation, *Pſalm* cvii. 7. ſettled in the immutable counſel of the Almighty, and upheld by his eternal power, according to his unchangeable purpoſe, in favour of his choſen, whom he loved, as will appear when the King ſhall ſay unto them on his right hand, " Come ye, " bleſſed of my Father, inherit the kingdom " prepared for you from the foundation of the " world," *Matt.* xxv. 34. So then, in maintaining this hope of an heavenly manſion, chriſtians are not building a caſtle in the air, that there is ſuch an houſe provided is no imagination, but the counſel of God, which ſhall ſtand; yea it is a principal ſubject of divine revelation, in which we behold the Father of mercy, laying the foundation and carrying on this ſpiritual building from everlaſting, and there can be no doubt of his finiſhing the ſame in eternity. But,

2. The

2. The chriſtian is *prepared* for this glory, in his eternal ſeparation unto it, and by the ſpirit of holineſs and grace; the latter is an evidence of the former, and they unite in teſtimony of his future inheritance. The choſen are ſaid to be veſſels of mercy afore prepared unto glory, and, being called, are made meet to be partakers of the inheritance of the ſaints in light, *Rom.* ix. 23. *Col.* i. 12. compared. So then, unleſs the deſtination of the Almighty, and the work of his hands are in in vain, this houſe is inſured to his people. And;

3. This hope ſtands confirmed by the *promiſe*. The tenor of the goſpel is a glorious and everlaſting reſt in Chriſt Jeſus to them that believe. 1 *John* ii. 25. "And this is "the promiſe that he hath promiſed us, even "*eternal life*." A promiſe which God, "that "cannot lie, hath made before the world be-"gan," *Tit.* i. 2. And that this fruition commences on having finiſhed our courſe in the fleſh, is clear from 1 *Pet.* v. 10. "But "the God of all grace, who hath called us "unto his eternal glory by Chriſt Jeſus, after "that ye have ſuffered awhile, i. e. *the ſhort* "*ſpace of time*, make you perfect, ſtabliſh,

" ſtrengthen and ſettle you." But where? Doubtleſs in heaven; where the Lord is the everlaſting light of his ſaints, and the days of their mourning are ended, *Iſa.* lx. 20. Thus the believer will receive the end of his faith, even the ſalvation of his ſoul. In this ſenſe, among others, *viz.* that his faith no ſooner ends, but the happineſs of his ſeparate ſpirit begins. Again,

4. The way is clear for the believer's entrance into heaven, by the ſacrifice of Chriſt. His original guilt, as an apoſtate creature and habitual tranſgreſſor, held him under a legal incapacity for dwelling with God; but he is redeemed and juſtified by the blood of his Saviour, the divine Surety of the New Teſtament, under which he claims in the promiſe: " Jeſus offered himſelf," *Heb.* ix. 15. That by means of his death, for the redemption of the tranſgreſſions, they which are called *might* receive the promiſe of the eternal inheritance, *i. e.* that they might have a juſt and legal right at the time, and in the way appointed by infinite Wiſdom in the covenant of grace, to enjoy the inheritance promiſed. If indeed the chriſtian was under the condemning power of the law, he might deſpair of this happineſs;

neſs; neither the purpoſe nor the promiſe of God, if ſuch there could have been without an atonement for ſin, could have maintained his expectation; guilt would have ſunk all his hopes; but this eternal bar is removed; it is the promiſe of the Father, who hath reconciled us to himſelf by the death of his Son; there is therefore *now* no condemnation unto them which are in Chriſt Jeſus; ſo that the way is opened into the holieſt of all, to his people for ever. What then ſhould hinder their entering this houſe, or occaſion a ſcruple in the mind of God's children about their *having* and *obtaining* a glory provided and promiſed; in order to bring them to which, the Captain of their ſalvation was made perfect through ſufferings? It is the appropriation of this which gives the chriſtian boldneſs in a dying hour; and eſpecially when he conſiders,

5. That his Lord hath gone before and taken poſſeſſion; this, together with the multitude of ſaints round his throne, inſures to the believer his heavenly manſion. There is an holy place, without hands, into which Chriſt hath entered with his own blood, having obtained eternal redemption, *Heb.* ix. 12. There, within the vail, reſides our High-Prieſt, in

glory, with the Father, not for himſelf, but for us; the forerunner of his people, *Heb.* vi. 20. He declared it for the comfort of his diſciples, when filled with ſorrow at his parting, John xiv. 3. "I go before to pre-"pare a place for you;" this is written for the conſolation of his followers to the end of the world. With this bleſſed aſſurance, is there any reaſon for a doubt in the chriſtian, whether or not, when his tabernacle of fleſh is diſſolved he has this building of God? Nor can he decently queſtion his immediate entrance into it on his deceaſe, when he conſiders that his divine Harbinger paſſed into glory the moment he expired on the croſs, and alſo that on the ſelf-ſame day he received the penitent thief to himſelf. Beſides, we behold an innumerable hoſt of the redeemed already ſat down with *Abraham*, *Iſaac*, and *Jacob*, in the kingdom of God. Now this proſpect opened in revelation is not to amuſe, but to encourage the hope of the faithful. Once more,

6. The earneſt hope and deſire of the ſaints after this inheritance with the Father, which is of the Spirit, is a certain moral evidence of their having it in ſtore. "For in this, ſays "the apoſtle, we groan, earneſtly deſiring to "be

" be clothed upon with our houſe, which is " from heaven." This expectation of faith is ſuppoſed in our Saviour's affectionate addreſs to his apoſtles, *John* xiv. but now mentioned, " In my Father's houſe are many manſions, " if it were not ſo, I would have told you ;" *q. d.* ' My dearly beloved, but mournful diſ-' ciples, your hearts are ſet on dwelling for ' ever with me in my kingdom, and ſorrow ' now fills you, becauſe of my departure awhile, ' but fear not, let not your heart be troubled, ' ye believe in God, believe alſo in me ; I that ' came down out of heaven from the Father, ' and am now returning thither, aſſure you, ' that manſions are provided by him for all ' that believe ; if it were not ſo, I, your faith-ful and affectionate Lord, whom you truſt, ' would certainly, ere now, have told and ' undeceived you.' If we may credit the inſpired apoſtle, this deſire of the chriſtian after his celeſtial habitation is not of man, but of God, and the effect of ſupernatural grace. Verſe 5. " Now he that hath wrought " us for this ſelf-ſame thing is God, who hath " alſo given us the earneſt of his Spirit." In this paſſage, ſays an excellent writer*, theſe holy

* *Howe*'s works, Vol. I. page 680.

holy and fervent longings after heaven are not merely aſcribed to God, but Deity is aſcribed to the author, as if the apoſtle ſhould ſay, none but God could have raiſed them. If theſe deſires of the faithful were of *themſelves*, our argument from them to this their inheritance would be inconcluſive; but, ſeeing it is the Lord that works in his people, breathings after glory to come, the ſubject may be confident that it is in reſerve, for it cannot with decency be ſuppoſed, that the God of truth and grace would draw out the hearts of his choſen after that which hath no exiſtence, that they ſhould be aſhamed of their hope. To theſe proofs might be added, the ſealing of the Spirit, as above, in *Eph.* i. 14, *&c.* But we haſten,

Fourthly, To point out the tranſcendent excellency of this divine manſion, compared with the believer's preſent abode; and into this we are guided by the deſcription in the text, and naturally led to explain what remains of the paſſage. Now this excellency lies,

1. In its *magnificence and beauty*. It is a building of God; not merely as it is the product of his infinite wiſdom and power, for even this earthly tabernacle itſelf is the workmanſhip

manſhip of God. It may be rendered, a *divine building*, and ſo it will emphatically expreſs the glory of the manſion referred to; thus the cedars of *Lebanon* are ſtiled the cedars of God, *Pſalm* lxxx. 10. We render it *goodly cedars*; and again, we read that the child *Moſes* was *exceeding fair*; or, as the words run, *fair to God*; or rather the phraſe may intend that this building is without the intervention of human policy or inſtrumentality of the creature, and ſo it agrees with its being *made without hands*, i. e. immediately of God. This is true of the glorified body of the ſaints in the reſurrection; it will not be by man as in its preſent natural ſtate, but faſhioned by the power of the almighty Redeemer, *Philip.* iii. ult. And, ſome note, that this building, as it comprehends the future glory of the ſaints, is not made with hands, *i. e.* in a ſpiritual ſenſe, not from their merit, but of the free grace of God; not of works, but of the Father's good pleaſure who giveth them the kingdom, and accordingly it is declared, *Zech.* iv. 7. that "when the head-ſtone of this houſe ſhall be "brought forth, it will be with ſhoutings, "crying, Grace, grace unto it." Now a building thus entirely of God, muſt needs be tranſcen-

tranſcendently glorious; and there is no compariſon between the beauty of the ſaints on earth, and the luſtre of that righteouſneſs in which they ſee God, while abſent from the body, or that in which they ſhall appear when they awake in the likeneſs of Jeſus. Again,

2. There is no compariſon between our dwelling in the fleſh, and this divine houſe, in point of *ſituation*. This earthly houſe is on the *earth*, ſubject to changes, in which the ſoul is continually expoſed from within or without, and liable to trouble and ſorrow; but this building of God is in the *heavens*, far above all violence or decay; they enter into peace, they reſt in their beds; there the wicked ceaſe from troubling, and no creature ſhall be able to annoy or diſturb them. It is indeed one part of the *glory* of this building, that it is ſettled in the heavens. *Pſalm* xlvii. 2. "Beautiful for ſituation—is mount *Zion*;" which is emminently true of mount *Zion* above. But this ſituation is the rather to be preferred, as it ſecures the bleſſed inhabitants from all ill and danger; there the people dwell in a peaceable habitation, and in a ſure dwelling, and in quiet reſting-places. *Iſa.* xxxii. 18. "They dwell on high; and the

"place

" place of their defence is a munition of " rocks." Moreover,

3. The excellency of this future manſion, compared with that in which we now dwell, is great in reſpect of *duration*. The preſent tabernacle is tranſitory and fleeting, but our houſe from heaven is abiding and eternal: A choice and intereſting article, which is inſeparably connected with the preceeding one. *Pſalm* cxix. 89. " For *ever*, O LORD, is thy " word ſettled in the heavens." A foundation in the heavens is durable and ſettled for ever. Thus to have a name written in heaven, is to have an everlaſting name that ſhall not be cut off, *Luke* x. 20. compared with *Iſa.* lvi. 5. and accordingly the text expreſsly declares, that this building of God is " *eter-* " *nal* in the heavens." A temple never to be deſtroyed, in which every inhabitant is an everlaſting pillar or monument of grace; it ſhall not decay or be moved: " He ſhall go " no more out," *Rev.* iii. 12. for when time is finiſhed, his dwelling remains in eternity: Thus departed ſaints are received into *everlaſting* habitations, *Luke* xvi. 9. And again,

4. The celeſtial manſion is infinitely preferable in point of *fruition*. The bleſſedneſs of

the righteous in the kingdom of heaven is not to be conceived, much leſs attained in this mortal ſtate. But this leads,

Fifthly, To the happineſs enjoyed by the ſaints in glory. And,

1. The heavenly joys of this divine abode, lie much in the *preſence of God*. It is a chief and grand ſource of the enjoyment of ſaints in that bleſſed ſtate, that they are *with God*, and *with Chriſt*, i. e. ſtrictly, truly and properly ſo; they are *preſent* at the throne of God and the Lamb. It is a ſtate of viſion, where they directly and immediately behold their God, and *ſee his face* without an interpoſing veil; a fruition peculiar to the heavenly world. Here at beſt there is a diſtance, yea, a very great diſtance, between the ſaint and his God. "We walk by faith, and not "by ſight," verſe 7. Sometimes indeed the believer can ſay, even while in this tabernacle, it is good to be here; his fellowſhip with the Father, and his Son Jeſus Chriſt, makes the place, whether in private or public, as the gate of heaven, when "he ſits under the ſha-"dow of his Beloved with great delight, "and his fruit is ſweet to his taſte," *Cant.* ii. 3. Choice ſeaſons! to be acknowledged with

with gratitude and joy; nevertheleſs even this is converſing in the dark, and as one afar off, in compariſon with thoſe who are in *Abraham*'s boſom. The apoſtle ſpeaks of our ſojourning in the body without exception, when he ſays, verſe 6. "Knowing that while we are at *home* "*in the body*, we are *abſent* from the Lord." In the moſt ſpiritual and heavenly frame, therefore, while in the fleſh, however comparatively quick our apprehenſions or joys in fellowſhip with God, ſtill we are diſtant, we are abſent from the Lord; nor is it poſſible it ſhould be otherwiſe here. "Thou canſt "not ſee my face, ſaith the Lord, for there "ſhall no man ſee me and live," *Exod.* xxxiii. 20. But in the heavenly manſion they rejoice in his *preſence*. Hence *David*, or rather the Meſſiah, ſpeaking to the Father in reference to this bleſſed ſtate, declares, *Pſalm* xvi. ult. "In thy preſence is fulneſs of joy." To be admitted to this, ſeems the higheſt demand of the Son in his authoritative plea with the Father, *John* xvii. 24. "I will that "they alſo whom thou haſt given me, be "with me where I am; that they may be-"hold my glory." We can now form no adequate idea of communion in heaven, but

we know that a taſte of this life far exceeds the higheſt attainment on earth. But,

2. Another enjoyment of the ſaints, which is certain and peculiar to the heavenly ſtate, is that of a *ſubjective righteouſneſs*, or *perfection in themſelves*. They are perfect in light, holineſs and love: Here at beſt we ſee through a glaſs, and but darkly; and as we are imperfect in knowledge, we alſo drag about a body of ſin, are liable to vanity in our frames, and have but too frequent occaſion to mourn over the languor of our affections towards God and Chriſt, and the things which are above; but in the heavenly temple they ſee his face open, in the light of glory, in which there is no darkneſs at all; they are without ſpot and blameleſs before the throne, perfectly conformed to the divine image; "each one, "ſays the prophet, walking in his upright-"neſs," i. e. in his own integrity or perfect purity, *Iſa.* lvii. 2. For the ſpirits of the juſt are made perfect, *Heb.* xii. 23. This perfection belongs to and is a conſtituent part of the happineſs of ſaints in glory. There, every bleſt inhabitant is ſatisfied from himſelf, *Prov.* xiv. 14. A proſpect of which ſatiates the weary pilgrim, when he can ſay with *David*,

vid, Pſalm xvii. ult. "As for me, I will be-
"hold thy face in *righteouſneſs* *, I ſhall be ſa-
"tisfied when I awake in thy likeneſs." To theſe might be added,

3. In this celeſtial ſtate the ſaints communion with God and his church, is univerſal and unmoleſted. Hence, 4. Their joy is full and everlaſting. But it is time,

Sixthly and Laſtly, To conſider the influence of this bleſſed proſpect. It is evident from the text, that in a life of faith, there is, or ought to be, a view to this eternal habitation in the heavens; it ſhould therefore be our daily contemplation, the certainty or glory of which, will more or leſs influence the believer in the following manner:

1. It will leſſen the weight of every affliction. The heavieſt trial in life, or at death, is light in the ballance with this ſubſtantial and glorious inheritance: What are the ſufferings

* Some render צדק juſtice, and apply it to the righteouſneſs of Chriſt. No doubt the ſaints in heaven are covered with that robe of ſalvation, and being juſtified therein before God, are entitled to glory, yet it is well known that the word is frequently uſed for moral rectitude. And there ſeems in the above paſſage a view of the perfection of God's people in the future world, both in a ſeparate ſtate, and in the reſurrection.

ferings of the preſent time compared with this honour and glory? They are juſtly counted as nothing, *Rom.* viii. 18. This is no imagination or fancy; the reality of this proſpect by faith, and its noble effects, have been manifeſt. It has been found by experience, that in proportion to the certainty and nearneſs of this bleſſed ſtate, the believer is bold and triumphant; and many are the inſtances in which, animated with this hope, the faithful have endured the moſt cruciating tortures with an aſtoniſhing fortitude! Witneſs thoſe recorded in *Heb.* xi. and the martyrology of the chriſtian church, with many authentic memorials of thoſe who died in faith, under peculiar exerciſes in their private capacity. In ſhort, hiſtory, both ſacred and prophane, affords ample teſtimony to the truth, that in a view of this building of God, his people have rejoiced in tribulation, ſaying with the apoſtle, "Our "light affliction, which is but for a moment, "worketh for us a far more exceeding and "eternal weight of glory." This eſtimate is made with a diligent eye to the prize of the high calling of God; nor are the tranſient ſorrows of time to be mentioned with the full and everlaſting joys of eternity, in that future world,

world, where mortality is ſwallowed up of life. Again,

2. A proſpect of this divine manſion weans the ſubject from inordinate affection to things on the earth. It not only takes off from the burthen of affliction, but ſinks the value of preſent enjoyments, which is another great advantage. A juſt eſtimate of this life is becoming and uſeful; but we are prone to overrate creature-comforts, and place too much upon them; hence under ſtripping diſpenſation we often rebel. But he that is fixed in the view of this glory, is not eaſily captivated with any thing here: His proſpect will not only regulate his affections to the objects of time, but alſo excite in him an holy indifference about all preſent things. Thus *Abraham*, *Iſaac* and *Jacob*, co-heirs of the promiſe, ſojourned in tents; they truſted in God that their ſeed in due time ſhould poſſeſs the land he had given them; but was it the hope of an inheritance *here* that induced theſe venerable patriarchs to ſequeſter themſelves, and live as ſtrangers on earth? No: a more enduring ſubſtance engaged them. "They deſired a "better country, that is, an heavenly." *Moſes*, when called, having reſpect to this recompence

pence of reward, eſteemed the reproaches of Chriſt greater riches than the treaſures of *Egypt*, verſe 26. And truly this world, with all it can afford, is of little account with the man who is rejoicing in hope of the glory of God; approaching to this the believer can chearfully reſign, and leave the moſt advantageous ſituation in life, in reſpect of natural or ſpiritual enjoyments*. The neareſt or deareſt relation, or the moſt delightful communion, is not to be held in competition with being preſent with the Lord; to attain this he can bid adieu to all his companions, even thoſe with whom he has taken the ſweeteſt counſel in the ſanctuary, not excepting a beloved paſtor, who is eſteemed as a father in Chriſt: On the other hand, the moſt affectionate miniſter, whoſe people are dear as his life, unto whom he could as it were impart his own ſoul with the goſpel; and would gladly be ſpent in their ſervice, under this expectation,

* The dying believer has the advantage of his ſurviving fellow-chriſtians; not but that he feels a tender compaſſion for them, who are ſtill the objects of his fervent affection. But in this hope they are mutually comforted; that they ſhall ſoon meet again, and be everlaſting companions with their Redeemer in his kingdom.

pectation, can eſteem it far better to depart. Which leads,

3. To obſerve that it is evident from the connexion of our text, with what immediately follows, that in contemplation of this glory, the heart is drawn out after God, and a longing deſire of admiſſion into his preſence. Having viewed this divine building the apoſtle adds directly: "For in this, *i. e.* in our "earthly houſe of this tabernacle, we groan "earneſtly, *deſiring* to be clothed upon with "our houſe which is from heaven." And unſpeakable is the glory and joy of the believer, when thus waiting and wiſhing for his change, he is ready to ſay, "Come, Lord Je-"ſus, come quickly." It is not eſſential, nor is it the lot of every ſaint to attain to this boldneſs in life, or ſo triumphant a frame in the hour of death, but many have thus magnified the grace of God; and it is certain, that in proportion to the degree of this hope, the ſubject dies daily, and will ſet his affections on things which are above; and ſome taſte of this influence of the goſpel is common with them who believe to the ſaving of the ſoul.

This is the ſum. Our preſent dwelling, which is formed of the duſt, muſt ſoon be thrown down and demoliſhed. In this ſtate of diſſolution it will be unfit for an habitation of the ſoul; nevertheleſs, ſaints on their departure ſhall not be found naked; there is a building of God, a future ſtate of glory, which, however not compleated till the reſurrection, commences immediately on being abſent from the body. This hope ſtands confirmed by the teſtimony of the Spirit in his word, and in the hearts of his people, whence it appears that the Father hath provided this receptacle for his choſen, prepared them for it, and given it them by promiſe; theſe, with their redemption by the blood of Jeſus, his entrance into heaven as their Forerunner, and the earneſt deſire wrought in them by God himſelf, are more than ſufficient to inſure this eternal manſion to every one that believes: A manſion far exceeding the moſt excellent dwelling on earth, in point of beauty, ſituation, duration, and enjoyment; in this heavenly houſe they are in the preſence of God, each one enjoys a perfection in himſelf; his communion with the Lord, and his ſaints is

univerſal

univerſal and uninterrupted. Hence reſults a fulneſs of joy that ſhall continue for ever; and finally, a reallizing and near proſpect, by faith, of this celeſtial inheritance leſſens the weight of preſent afflictions, weans the heart from all the objects of time, and will create in the ſubject a longing for admiſſion to glory.

And now, Beloved; Do we know that when our earthly houſe of this tabernacle is diſſolved, we have a building of God? then there is no intermediate ſtate, as the Papiſts, and ſome others have fondly imagined *; the ſcriptures aſſign to man's ſoul only two dwelling-places; this our earthly houſe, and that which is without hands, in the heavens; in the one he reſides in the preſent ſtate of exiſtence, the other is his eternal abode, into which he enters by death. Soul-ſleeping alſo, which ſome men contend for, ſtands here condemned. If the ſoul ſlept in the grave with the body, to what purpoſe is this building prepared? And it is juſtly demanded, where was the ſoul of our Saviour while his body lay entombed, or how could the penitent

 thief,

* On this and a few other points, ſome hints were omitted in the pulpit, which ſeemed needful to inſert on tranſcribing the diſcourſe.

thief that was crucified with him be received into paradiſe? In ſhort, every notion that carries in it a delay of the ſaints happineſs after this life, is no leſs falſe than uncomfortable, and to be rejected.

We alſo learn the propriety and uſe of keeping in view our departure out of this world; nor is this a melancholy proſpect to the chriſtian. Some, who boaſt of their wiſdom, ſuggeſt, or rather lay it down as a maxim, that it is an happineſs that *death*, which is *neareſt* to man, is *fartheſt* from his thought; ſtrange propoſition! if they mean that a forgetfulneſs of death is really becoming and uſeful. However this doctrine but too much prevails, if we may judge by the general courſe of mankind, which hath a manifeſt tendency to amuſe them from the thoughts of a change. More rational by far; and moral was the wiſh of *Moſes* for the degenerate children of *Iſrael*. *Deut.* xxii. 29. "O that they "were wiſe, that they underſtood this, that "they would conſider their latter end." And truly I think that a more abſurd and fooliſh conceit never came out of the heart of apoſtate men than this, of its being a happineſs that he is prone to forget his approaching diſſolution.

tion. How contrary to reaſon and cruel, to lead ſinful mortals from a conſideration of a change which will ſoon overtake them, and fix them in a ſtate where they muſt be happy or miſerable for ever! A thought of death and eternity may be intollerable to the guilty and ſordid wretch, who is without hope, or deſire of another, or better condition than the preſent low life; but a view by faith of an eternal manſion in the heavens, and of entering into reſt on being unclothed of this body, though nature is reluctant to a diſſolution, will afford the ſubject unſpeakable delight. In a word, if there is any ſenſe or truth in our text, it is the chriſtian's conſolation and joy to contemplate a change, by which he ſhall paſs into glory; and that man muſt be unhappy indeed whoſe principles and ſtate will not admit him to look with pleaſure into the eternal world before him!

How precious then is the goſpel that furniſhes them who obey it with a certain hope of a manſion in heaven! If the Deiſt, or Infidel, is not ſtung with a ſenſe of guilt, and poſſeſſed with a fearful expectation of wrath in the views of eternity, he is at beſt under a painful uncertainty. As ſome have expreſſed it, it is

a leap

a leap in the dark! Thanks be to God, life and immortality are brought to light through the goſpel; the chriſtian has a ſure and everlaſting habitation, into which he is going, and may with the higheſt ſatisfaction reſign his departing ſoul into the hands of his Redeemer.

Then let us ſee to it, that we come not ſhort of this inheritance of the ſaints. Many are building houſes, and purchaſing eſtates on earth, or at leaſt ſeeking a place of ſafety and honour in this preſent world, and care not for the welfare of their ſouls, but are wholly unconcerned about a dwelling hereafter. If this is thy caſe, my dear hearer, be intreated to conſider how ſtupid and dangerous in a creature formed for an eternal ſtate; a condemned criminal, under the ſound of the goſpel, who has an immortal ſoul to be ſaved or damned, to ſpend all his thoughts about a ſettlement on earth, however agreeable, and at the ſame time careleſs of his ſpirit in the world to come! Yet, alas, is not this the way of the multitude of every rank; they grovel in the duſt, and neglect or deſpiſe the ſalvation of God! Ah, wretched, poor creature, whoſe earthly houſe is his portion; his belly is filled with the treaſures of

Providence,

Providence, and he leaves his ſubſtance to his babes; but death ſtrips him naked, and finds him deſtitute of righteouſneſs; he has nothing to ſhelter him from the wrath of the Lamb, and muſt lie down in torment and ſorrow for ever! O then be wiſe for your ſouls; build for eternity; believe on the Lord Jeſus Chriſt, in whom mercy is built up for ever, and who is gone before to prepare a place for his people! Believe it, Sirs, in the hour of death it will be worth more than a world to be poſſeſſed of this rational and well-grounded hope of the goſpel! Without it a proſpect of eternity is dreadful! But nothing more delightful than an appropriating view of this eternal manſion above.

In this point of light we view our dear friends, who die in the Lord, ſubmiſſive, ſatisfied, and with ſome degree of pleaſure: True; it is with grief we behold the remains of their lovely perſons a lifeleſs and putrifying corps; we commit them to the duſt, and weep for ourſelves, that we ſhall ſee them no more! But when we remember their bleſſed and joyful ſituation in the houſe of our Father, we wipe off our tears and rejoice; and may this divine proſpect comfort our hearts under

under the loſs we have ſuſtained in the deceaſe of our Brother, whoſe departure we mourn, a few anecdotes of whom ſhall cloſe my diſcourſe.

This amiable man was an eminent inſtance of goodneſs and grace: It was his mercy to be enlightened in his youth, and make an early offering of himſelf to the Lord, for whom he bore an honourable teſtimony to the end of his days. Soon after he made a profeſſion, under the leadings of providence, like *Jacob* with his ſtaff, he came up to town, nine-and-forty years ago. Being fixed in the exerciſe of his calling, he did not, as ſome in the like circumſtances, trifle with his ſacred engagements in baptiſm, or withdraw from his colours; he remembered the vows that were upon him, and took the firſt opportunity of re-ſettling himſelf in the order of the goſpel, and accordingly obtained a place in this church, by a regular diſmiſſion about the time mentioned, ſince which he has ſtedfaſtly adhered to the doctrine of Chriſt, and every ſocial duty among us, and particularly in his attendance on all our aſſemblies public and private, on which, under God, depend the glory and exiſtence of a church, and I earneſtly

neſtly pray that the voice of this grievous ſtroke, may duly affect thoſe who are fallen into an habitual neglect of this eſſential branch of our covenant in the Lord.

Our Brother was meek and benevolent, always ready to do or ſuffer any thing for the peace of *Zion*, which lay near his heart; this, together with his patience, reſignation and conſtancy, under viciſſitudes and trials in his own family, and the church, drew the eyes of the people upon him, who, in *January* 1738, inveſted him with the reſpectable office of a deacon. It is not inconſiſtent with humbleneſs of mind, to engage in a public ſtation for the general good, when required. No man had a more modeſt opinion of himſelf than our late dear Friend, yet he eſteemed it his honour and duty to accept the charge, which it is well known he maintained with reputation, and to the advantage of the community, more than thirty years.

Riches ſeldom make the chriſtian more lovely or uſeful: No; alas, through the vanity of the fleſh, outward proſperity is too often accompanied with pride, covetouſneſs, or the pleaſures of life, which are the bane

of vital religion. Thus many a promiſing profeſſor is ſpoiled. Not ſo the dear man we lament; it was remarkably otherwiſe with him; always kind and benificent; and what is rarely ſeen, when providence ſmiled, he was ever liberal in proportion to his increaſe, and even when out of trade, and advancing in years, circumſtances under which moſt are ſtraightened in themſelves, his generoſity continued; he may be juſtly ranked among thoſe princely ſpirits *, who ſtudy, without oſtentation, to be their own executors. In ſhort, he was a *good* man and *upright*, and practiced the goſpel he profeſſed, working while it was day, in a dependance on the grace which is in Chriſt Jeſus, and from love to God, who had called him into the hope of glory, and given him richly all things to enjoy. And truly,

* How far this may be done, every man muſt judge for himſelf. Many circumſtances concurred to open the way for the deceaſed, and the like opportunity is not very common; but the frequent and earneſt exhortations in ſcripture to the utmoſt liberality, and the generoſity of the primitive chriſtians of every rank, upon all occaſions, amount to a ſtrong commendation of this noble practice; and ſuch examples of grace deſerve our notice, with a thanks be to God for his unſpeakable gift. See 2 *Cor.* ix.

truly, Beloved, if any man looks for the inheritance of the kingdom, who yields not the fruit of the Spirit, in righteouſneſs, goodneſs and truth, let him take heed, for eternal life is preſented to them only, who by patient continuance in well doing, ſeek glory and honour; not the honour of this world, or that which cometh from one another, but that which cometh from God alone, without which, our Saviour has ſhewn, no man hath, or doth believe unto life everlaſting *. I take leave to add, that notwithſtanding our Brother was thus conſtant, and firmly attached to the church in which he reſided, he eſteemed all the churches of Chriſt, and them that feared God; his charity was not confined, for he was good to all within his reach, and it will appear, in due time, that he had a noble concern for the intereſt in general; and indeed it will ever be found that the man who is faithful to fill up his private ſtation, is the moſt valuable member of public ſociety.

As to the ſpiritual frame of our dear departed Friend, he was ſometimes rather dedepreſſed under a deep ſenſe of his own un-

* *John* v. 44.

worthineſs, which he ever maintained, yet, through grace, his general habit was ſerenity and chearfulneſs. In the views of eternity, his conflicts with the enemy, were frequent and ſtrong, but they iſſued in the victory of faith. This criterion of an enlightened ſinner was upon him: Pardoning mercy was great in his eyes. A remarkable inſtance of which I had once on a viſit, not long before his deceaſe. He had been muſing on that glorious promiſe of rich and ſovereign grace: "I, even "I am he that blotteth out thy tranſgreſ-"ſions, as a thick cloud, for my own ſake, "and will not remember thy ſins." His heart ſeemed full of wonder and gratitude; 'This, ſays he, with an emphaſis I cannot 'convey, is too great for *man* to *deſerve*, but 'not for *God* to *beſtow*.'

Time would fail to relate the inſtances of doubt and faith, fear and fortitude, ſorrow and joy, trembling and triumph, that this fruitful and humble believer diſcovered in his paſſage to glory. This I may ſay for our comfort, that in the floods of great waters, the Lord was his hiding-place; he repeatedly aſſured me, that his anchor-hold was

on

on Chriſt, the rock of ages, in a full perſuaſion that none ever truſted in him, and was confounded.

For a ſeaſon he was toſſed up and down, but in the tumult of dying nature he held faſt his hope, with the ſame reſolution by which holy *Job* maintained his integrity, in the face of his accuſer, "Though he ſlay "me, yet will I truſt in him." The nearer he approached his diſſolution, the ſtronger his faith. It is ſometimes hard work to die; but, ſays he, "Whom *ſhall I fear* *; the "LORD is *my* light and *my ſalvation*." And again, "Though I walk through the valley "of the ſhadow of death, I *will* fear no "evil; thou art with *me*, thy rod and thy "ſtaff *ſhall* comfort *me*." But I forbear; yet allow me to wiſh that every one preſent, in like manner, may know what to do at the ſwellings of *Jordan*. There is no other ſafe ground of joy for a condemned criminal. Nothing can furniſh a dying ſinner with hope, ſhort of peace with God, through the atonement

* The Italics point out, as near as I am able, the emphaſis of the deceaſed in repeating theſe words.

ment of Chriſt; but in him the believer, looking forward to a bleſſed reſurrection, may exult in the language of the apoſtle, and ſhout; "O death, where is thy ſting? O "grave, where is thy victory?"

Permit me to mention one other article. Scarce any thing can be conceived more ſtriking of the kind, than the manner in which the deceaſed and our dear ſiſter, his relict, took their final leave in this world, a few hours before he expired, after having lived together full forty-ſeven years. A point too delicate to unfold the particulars; but one preſent, on the affecting occaſion, may be allowed to declare, that it was with every genuine ſymptom of tenderneſs, chriſtian fortitude, reſignation, and lively hope of ſhortly meeting in heaven. A ſolemn and voluntary parting, by the will of God; in which theſe ancient chriſtians left a noble teſtimony of their dependance on the promiſe, to the laſt, and were mutually comforted by the faith of each other.

Finally, Beloved; how ſweet the memory of thoſe who thus live, and die in the Lord! We are told, "that the righteous ſhall be had

"in

" in everlaſting remembrance;" and ſhall the name of this honourable and uſeful diſciple of Jeſus, be forgotten? Shall not his memorial rather be precious to us all, till we in like manner have finiſhed our courſe? then may we join him in the manſions of bliſs, and in the laſt and great day rejoice together, at the right-hand of the Judge! In order to this let us be careful to ſhew the ſame diligence he did, in full aſſurance of hope to the end.

FINIS.

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